UNITY.

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

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EDITORIAL NOTES.

R. L. H.

THE POWER OF THE PAPER-TONGUE.

"The tongue is a fire: a world of iniquity."—James III, 6.

Perhaps there is no agent at work in modern society more influential than the newspaper. It is speaking every hour, by day and by night, in private homes and public rooms, in merchants' offices and statesmen's halls, on all the trains, in all the hotels, in every village and town throughout the land. It proclaims everything. It is the great reigning power, the mighty dispenser of the ideas that move the world, the spirit in all the wheels.

That prophecy of Lamartine is fulfilled almost—"Before this century shall have run out, journalism will be the whole press—the whole of human thought. The book will arrive too late. The only book possible, soon, will be the periodical." Already these papers that come continually have become a social necessity. They are the bibles of the age, read a thousand times more than the old sacred Bible, by millions of Christians. And these paper-tongues get many millions more people for their audiences than all the pulpits get. And what the people read with avidity, influences mightily not only the markets and politics of the world, but also the moral heart of the populace.

It may be true that the journals of these United States have a stronger and wider influence in moulding the characters of the people than all the pulpits, and all other agencies put together. And this influence is rapidly increasing. It is no wonder then that so many who want large audiences, rush to use the paper-tongue, and that so many new periodicals are continually born. Since this mighty tongue-power is so very influential, what a duty it is to pray without ceasing, in efforts more than in words, that it may be more

ON THE SIDE OF GOODNESS.

O that this great public press-speaking were more truthful, pure, healthy, educating the tastes of all into more sympathy with truth and honesty and whatever is of good report! It will become so only as the best people will cease to patronize the evil-speaking, the frothy, the frivolous, the untruthful, the unchaste, the scurrilous, and the bigoted paper-tongues. O what speech, unseasoned with salt, millions of Christian people are feeding their minds with every day!

If papers that are not clean and truthful were dropped by preachers and church people, how soon there would be a blessed reform in newspapers! We wonder how far off yet is the day when only the reliable, the pure and truly honorable papers shall be read by those who long for a better high-toned journalism? How easy it is to wish for reforms, and do but little to bring them forth! Perhaps we do not need to divide or separate our journals, calling some of them "secular" and others "religious." We need more to have all our periodicals and papers really religious,—that is, truthful, pure, honest, just, in market reports, every-day gossips, political statements, advertisements, literary articles, news and all, than to have religion shut up in some corners by itself, or confined to some so-called "religious papers," leaving the rest irreligious.

Are our daily papers religious because they publish many sermons and church doings, along with lying advertisements and filthy accounts of burglaries, rapes, suicides, murders, and the lowest things of the police gazettes? We hope for the day when the paper-tongues will be religious,—that is, ethically noble in their utterances about all subjects. Until that day comes, many efforts will be made in small audiences to utter the purest and best things. Among those tongues that would rather be true and noble, than being otherwise popular,

THIS LITTLE PAPER-TONGUE

desires to be. And though it cannot have the large privilege now of saying what it would like to say about all manner of subjects, I for one would not have it confined to theology or philosophy, or deep religious talks, or matters that are interesting only to some few intellectual readers. I wish that it could often utter pithy things needful to be said about politics, about social fair-plays, about all things that help men and women to make the best

of this world,—that it could talk more in a way that would make it intensely interesting to the "wayfaring" people, and to children, as well as to those who relish something "deep." We verily believe that this little paper wants to be very independent, wholly unsectarian, and do its level best to promote real catholicity of spirit and brotherly sympathy between people that differ in opinions and tastes and religious views. It wants to talk faithfully and friendly to all, and to inspire devoutness, good will, cheerfulness and wise kindness wherever it speaks, and bring the highest and best thoughts to bear upon every part of life.

THE TOMBS OF THE PROPHETS.

It is reported that Jesus said to some people, "Woe unto you, because ye build the tombs of the prophets, and garnish the sepulchres of the righteous!" What evil could there be in celebrating the centennials of great and good men, and building memorial edifices for them, and adorning the tombs of noble and worthy persons that had departed out of the flesh long ago? We suppose that the harm was in paying the outer, material respects to the *dust* of the departed prophets, whilst the real *spirits* and *principles* of those ancient good men were ignored by the men who blindly respected their tombs. When those Pharisees in the days of Jesus wanted to stifle and destroy the same radicalism and spirit of progress in Jesus, which inspired the ancient prophets, and had respect only to the *bones* of goodness, Jesus was moved to indignation against such stupidity and moral blindness. He saw that the spirit which killed men of progressive ideas in the past, was in the very men who adorned their graves. Is it possible for people now in America to come under this "woe" of Jesus? Is it possible for men to admire Luther, Calvin, Wesley, Channing, Parker, in garnishing their sepulchres, and building memorial halls and chapels to perpetuate the remembrance of their names, and dwell ever at the graves of those great men, forgetting that had those reformers progressed until now as they did in their day, they would be the foremost reformers and radicals of the present age? Can men now admire the great heroes that are dead, and oppose and vex the living legitimate children in spirit of those heroes? Is there no danger of rejecting present, living prophets, by cherishing superficial reverence for dead prophets?

O that we might gladly remember the noble men and women of the past, and build their tombs and their memorial halls, admiring their spirit by following also in their line of advancement. Let us try to recognize the *living prophets*, the Christ of *to-day*, the Christ that is to be, in every prophet of old, and in the blessed Jesus of the past.

It is a matter of great rejoicing to us that, notwithstanding all the efforts to reverence the past, only what was *eternal* in the dear old prophets will last and be in everlasting remembrance. The noblest monument that can be reared to any prophet is to reproduce the best that was in him in fresh characters and new lives.

FEAR NOT.

"All things work together for good."

Sometimes, as we glance at our politics and find how tricks and unfair doings seem to increase, and corruption is so very high-handed in our country, we fear that something terrible will happen to this young Republic before long. But if this government cannot last, we need not fear; because something will be learned in its downfall, and something better will follow.

"The tares may perish—but the grain
Is not for death."

In relation to religion, some people have great fears that if their view of it will pass away, there will be no religion left. Perhaps many pious Jews in the time of Jesus feared that if anything abolished the dear old temple services, there would be no more true worship on earth. But something broader, truer and more spiritual came after the grand Jerusalem gatherings ceased.

In Luther's time, many devotional, deeply religious Christians feared that God would have no church on earth if Protestantism would prevail. But pure religion was not abolished by Luther. Many tears were shed, and agonizing prayers were poured out before God by thousands, when scientists found that this earth is not stationary, but a revolving globe; the dear praying people feared in their hearts that such a new discovery would do away with the Bible, and be fatal to religion. So when Channing and others preached Christ not as very God, many trembled and said, "They have taken away our Lord, and we know not where they have laid him!" But the Lord is not lost yet. When people found that the material, arbitrary Hell of fire and brimstone beyond death, was likely to turn out to be a fiction, O what holy fear possessed many, as if the whole foundation of Christianity was going to be destroyed! But as that doctrine of hell is gradually dropping out of evangelical preaching, and there is no change for the worse in people's morals, we find that pious people's fears concerning the abolition of eternal torments were

not wise fears. Let us learn a lesson from these fears of the past: since all the changes that have come over the spirit of good people's dreams concerning religion, have not abolished, but rather purified religion, why need we fear any changes yet to come? What a cheerful idea is that—"survival of the fittest!" What if the coming words of Science will show errors in even the most advanced religious ideas of to-day, let us fear nothing, the universe in its grand integrity will survive. If our best little ideas of God now, and of future life, shall at any time appear superstitious in the coming, growing light, why need we fear the change? Nothing will be lost but the errors. All graves are fertile, every death is a birth, losses are gains, nights are revelations of many suns, on tearful clouds are rainbows painted; why then should we fear? Hope is more becoming.

Contributed Articles.

THE UNITARIAN MOVEMENT IN AMERICA AND CHANNING'S RELATION TO IT.

BY W. C. GANNETT.

The Orthodox critics are perfectly right in calling "Unitarianism" a "transitional theology." That is its chief merit. Still more exactly, it is but a single phase in a long movement of transition not beginning and not ending with itself. In this country —to limit our look to that—the movement thus far embraces three phases: (1) The "Arminian," from about 1740 to 1800. (2) The "Unitarian" phase proper, from about 1800 to 184-. (3) The "Transcendental and Critical," from 1840 onwards. Channing's life barely lasted through the second, and this story will end with that. It is a clear-cut, typical instance, on a small scale, of Evolution in Religion.

THE STARTING-POINT.

The starting-point of all is the rigid Calvinism which the Pilgrims and Puritans brought with them to New England in the seventeenth century,—the century of which the Westminster Confession is the theological monument and the survival. We smile at that rigidness to-day—the modern Calvinist no less than others—as a faith that put seven solemn Sundays in the week and legislated by the light of "Moses his judicials." But it was a faith that filled the wilderness with psalms, and made each log hut a temple of the Eternal God. A noble faith—to have had in one's grandfathers far enough removed. The iron in it then was largely in the form of bars; but, absorbed by the self-disciplines that it imposed, that iron became constitutional, and it still runs as iron in our people's blood.

1. THE "ARMINIAN" PHASE. 1740—1800.

The "Great Awakening" of 1740 found the bars already shaky. That revival revealed New England to itself. It waked some minds to strict Puritanism; others to a more deliberate dissent from Puritanism. The latter class discovered that they had unconsciously become "Arminians"—a name of evil omen that implied beliefs in man's free will and the impartial love of God! It implied, besides, a growing dislike of creeds, a growing like of toleration, a tendency to reduce faith to a few fundamentals, and a care to phrase those fundamentals in simple Bible words. As years went by, such minds as these began to question, farther, the vicarious atonement; a little later, to examine the divinity of Christ. In eastern Massachusetts a silence about these and kindred doctrines fell upon the pulpits; the trinitarian doxologies were quietly dropped; young parsons were less closely questioned by the ordaining councils; the ordination sermon itself was apt to hold a plea for toleration: books of devout English heresy were lent from minister to minister. Now and then some bolder voice —Mayhew's, perhaps, or Bentley's—startled the brethren with a pointed doubt or slur of the old faith; but that was apt to cost them some "exchanges." No break as yet, however, was feared in the old Church of the Pilgrims; these men were only "moderate" or "liberal" Calvinists. Freeman of 'King's Chapel" in Boston, an Episcopalian and a half-alien, therefore, in this land of Congregationalists, and therefore with the less to lose by being independent, was the first to reach and to dare to avow anything like open Unitarianism (1787).

Meanwhile, among the other class of minds, those whom the revival had waked to a more loya Puritanism, a process of "transition" was also going on, slower, but not a whit less certain. Hopkins, a disciple of Jonathan Edwards, was teaching a "rational Calvinism," which the fathers of New England would have called but milder heresy than that of the Arminians. It was Calvinism bettered by a decidedly more moral theory of vicarious atonement; by a statement of man's total depravity that mystified the totalness without spoiling it, and by a sort of *laissez-faire* scheme of reprobation, which represented God, in his grace, as calling those whom he pleased unto salvation, and simply leaving the rest, uncalled, to that native depravity which made their deep damnation as inevitable as it was to be eternal. This was so great an improvement that, when Hopkinsianism was fully formulated a few years later, the Presbyterians of the Middle States, who remained genuine Calvinists of the good old type, called the New England sort "another gospel,"nonsense, impiety, the highroad to infidelity and atheism. That is the chronic trouble with all "transition" movements; they always lead in that direction.

The story of Channing's first hearing of the "wrath to come" from an itinerant revivalist, and the little jacket-philosopher's discovery that his father, in spite of his "sound doctrine, sir!" did not really believe in it,—throws a gleam of light straight into the mind of the time, as well as into the boy's own sensitive and thoughtful nature. (It is told in the last number of UNITY, page 48.) His

simple, but sufficiently ample, relation to the movement thus far, was that he was born towards the century's close amid this stir of moving thought; that his birth-place, Newport, was Dr. Hopkins' own town; that Dr. Hopkins' house was just across the garden from his own; that he heard his first sermons as a child from Dr. Hopkins' lips, doubtless recited his Westminster Catechism in Dr. Hopkins' study, and probably owed as much, from what he tells us himself, owed to that good old man and burly thinker as to any one except his parents; also that he was brought up amid earnestly religious Calvinists of the "moderate" and tolerant kind, while college life removed him to the still more liberal Boston influences. He must needs have been well acquainted therefore with all forms of the changing faith.

2. THE "UNITARIAN" PHASE. 1800—1840.

Only two years after his ordination in 1803 an event occurred which may be said to mark the beginning of the second—the "Unitarian"—phase of the transition. It was the appointment of Dr. Ware as professor of divinity at Harvard college. Henry Ware, known to be "Arminian," suspected of being "Arian!" Five years later, Kirkland, one of the most advanced of the Liberals, was called from a Boston pulpit to its presidency. It was too true. Harvard College, simply descending from generation to generation in the line of Massachusetts culture, was by that title found to be in the hands of the Liberals in 1800.

The Orthodox, now thoroughly alarmed, began to muster their forces for attack; and for ten years they tried in vain to drive these Liberals to avow "Unitarianism." But that name the Liberals very honestly repelled because at the time it was closely identified with "humanitarian" views of Christ, while their own views were earnestly and strongly "Arian;" that is, to most, at least, of them, Christ, though not longer regarded as the Eternal God, was a being far above all archangels in His nature and his dignities. Yet between 1805 and 1815 the Liberals, as a whole, must be called a silent and non-committal brotherhood. No doubt many were still vague in their own thought; no doubt all deprecated the irreligiousness of angry theological controversy; no wonder they could not bear the thought of a break in the dear old Church of the forefathers. In other words, they were in the "Broad Church" attitude, so well known to-day, and not admirable, then or now, because not simply and honestly self-representing. And yet, to have been *forward* for the fray would have shown a still more fault-worthy spirit and even more misrepresenting. In spite of this silence, however, many signs—the temper of the magazines and the convention sermons; the limiting of ministerial exchanges; an occasional church-break or trial for heresy; the founding of the Andover theological school, and young Thacher's keen criticism on its "designedly ambiguous" and everlastingly unalterable creed; the bold anti-trinitarian stand at this time taken by the Universalist leaders, and the scholarly defense by Andrews Norton and his friends of the same position—all these signs indicated a fast approaching crisis.

It arrived at last by a strange trans-Atlantic route. A Mr. Belsham, a London Unitarian preacher of the extreme sort, printed in a biography some Boston letters received from Freeman of "King's Chapel"—letters describing the non-committal Liberalism in vogue around him. Promptly those letters were made to appear in pamphlet form in Boston; and then Dr. Morse of Charlestown, father of the father of the telegraph, in his magazine, well named the Panoplist, bore down on Boston and gave three ringing blows, charging, (1) that the New England Liberals shared Belsham's low, humanitarian view of Christ; (2) that in sharing it without avowing it, they were systematic hypocrites; (3) that, for so thinking and so doing they ought to be denied all Christian fellowship.

The Liberals could not keep silence now, but who should be their spokesman?

CHANNING AS LEADER.

Channing was thirty-five years old. The beautiful face in Alston's portrait shows him as he then was, with the light of his great thought dawning on him, before the eyes gazed widely and the lips were set. He had been a quiet minister, making his calls, preaching his twice a day, becoming known as one who made men feel religious. Sad and indignant, Channing answered the attack. He admitted the "Unitarianism," using that word in its broad sense, unconfined to Belsham's view of Christ. Opinions differed among them as to Christ, he said. "To think with Belsham was no crime." But, as a fact, few did. For himself he had always scrupulously avoided every expression that might seem to acknowledge the Trinity; and, when asked in conversation, had explicitly avowed dissent. As to the pulpit silence about the Unitarianism, he admitted, justified, glorified it. The charge of hypocrisy was a slander. "We preach precisely as if no such doctrine as the Trinity had ever been known." No doctrine was more abstract or perplexing, so apt to gender strife. "We all of us think it best to preach what we esteem to be the truth, and to say very little about (speculative) error." About Calvinism had they not been also silent? Yet they were well known anti-Calvinists; and no preaching was more easy or more popular than attack upon its dogmas; and they deemed its errors far more injurious than any about Christ's person. "Yet the name Calvinist has never, I presume, been uttered by us in the pulpit." Not hypocrisy, but self-denial rather. And then, with all his heart and soul and mind and strength, he deprecated the threatened break in the Church.

To answer him Samuel Worcester now stepped forward in behalf of Orthodoxy. To and fro the letters went till each had three in print. It was the first set debate of the "Unitarian Controversy," and as such turned less upon the doctrines themselves than upon their importance as ground for breaking fellowship. Were the Liberals in ceasing to be Calvinists and Trinitarians, ceasing to be Christians? was the question. Channing said the differ-

ences are not fundamental. "Fundamental!" said Worcester. That was all, but that was final.

At last then the heresy was out: a name had been forced on it; the schism had begun. The Orthodox were peremptory; and, spite of all reluctance, felt mainly by the elder Liberals who had outthought, but not in sympathies outgrown, the old faith, the two Churches, no longer now two parties of one Church, drew off from one another. Twenty stormy years followed—years of clashing controversy with each other, years of inward organization on both sides.

Channing kept the leader's place, and once, twice, thrice again, his plain, strong words served to draw the fresh attack. Whatever he said seemed to have more power than any earnestness of others. The first time was in 1819, when he preached at Baltimore the famous ordination sermon defining Unitarianism. It was published and republished, and probably created a greater sensation than any single sermon ever preached in America. At once it led to three more set debates, two of which became the classics of the Unitarian Controversy; those in which Prof. Stuart and Prof. Woods of the Andover school faced Prof. Norton and Prof. Ware of the Cambridge school,—Stuart and Norton debating with each other the dogma of the Trinity, Woods and Ware the doctrine of Calvinism. From the Baltimore sermon and these debates men at last began to plainly see what Unitarianism was both in its denials and in its affirmations; saw, namely, that it was a Bible-faith buttressed by Bible-texts; that it meant belief in revelation, miracles, the superhuman Christ; but that it said Unity, not Trinity, in naming God; that it said superhuman, not deity, in naming Christ; said revelation, not the "literal God-word" in naming the Bible; that, in saying "Atonement," it meant man uplifted and reconciled to God by the power of a holy Savior's life and martyrdom, not God reconciled to man by the agonies of a sacrificial death; that it rejected as essentially immoral all ideas of vicarious guilt or vicarious punishment; that, above all, no shred of "Calvinism" with its creed of total depravity and arbitrary election was left; but in its place came a new and mighty affirmation that human nature and human reason were in themselves akin to God, and deserved, not vilification, but rather a reverence due to things that shared divinity. This was "Channing Unitarianism."

Three times, I said, his words proved battle signals. The second time was the famous dedication sermon at New York in 1825, in which he vindicated this "Unitarianism as the system most favorable to piety." His opponents have never forgiven him the allusion in it to the "central gallows of the universe." The third time was the "election sermon" in 1830, in which he spoke of modern forms of "inquisition." This word brought on one more debate, and then the "Unitarian Controversy" was virtually over. It had been short; and during the last few years had been sadly sharp on both sides. Yet, perhaps, no church schism that involved so clean a break has had less of bad blood in it. The hottest anger was roused in certain parishes where the Supreme Court's decision that the church-property belonged to the parish at large, and not to the inner circle of "church-members," wrought some real hardship. By this decision many a "First Parish" of eastern Massachusetts, the very earliest homesteads of the old New England faith, was found to be by large majorities in "Unitarian" possession; and a second steeple now rose in places where, till then, the church had been truly the "meeting-house" for the whole town.

Meanwhile, in other ways the new party had been organizing itself. It now had a name, doctrines, churches, chiefs, ministerial conferences, the "American Unitarian Association," (1825), and several literary organs. Harvard College was largely under its control; and many of the strongest, probably most of the well educated minds of the State were its helpers. And yet this outward triumph was already nearly over in 1830. It was confined to Massachusetts, and in that State to the eastern half. Cultured rationalism can never quickly generate fresh material; and the material slowly accumulated through three generations of growing liberalism (since 1740) had already been appropriated. Already Lyman Beecher had kindled a strong backfire in the very heart of Boston; and as the country population came pressing to the city year by year they brought with them their country-Calvinism, ready to be modified indeed by the new views of their own chiefs, ready even to be modified somewhat by Unitarian principles, but by no means ready to accept the Unitarian name or Unitarian positions. Thence-forward, say from 1830 to 1835, the growth of Unitarianism has been inward, by its own development, its own renewed "transition;" and outward, chiefly by a certain "leavening" influence upon the sects in contact with it.

[*To be concluded in our next.*]

WILLIAM ELLERY CHANNING.

A SKETCH OF THE MAN, THE THEOLOGIAN, THE REFORMER.

BY JOS. H. ALLEN,
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[*Concluded.*]

But the subject which I have named last deserves more special mention: partly because since Channing's day Slavery has gone through its terrible crisis to its stormy end; and partly because while without it, and the part he bore in it, though we might have known the beauty, fervor and elevation of his character, yet we should not have known its moral manliness, determination and strength.

It was slowly, and in a sense reluctantly, that one of his temper was drawn to take part in a discussion of such wide public issues, and to identify himself—he, in his gentle seclusion, and well past the prime of his years—with a party whose methods he strongly dissented from, whose uncompromising creed he never adopted, and whose appeal to passion he deeply dreaded and condemned. For some six or eight years the Anti-Slavery movement had been under way: its principle of abstract justice,

its resolution, its intrepid courage he admired, and he had submitted to some mild censure because he did not openly take its ground. The event that brought him to the front and made him afterwards the most intellectually eminent leader of that movement, was the death of Lovejoy, shot in defending his press at Alton, Illinois, in 1837. A citizens' meeting was called—his name was foremost in the call,—to speak the word and rally the courage of men alarmed at the character of the struggle, and especially at what so threatened the freedom of public debate. Public opinion set very strongly then, and was as strong in Boston as anywhere, against any discussion of the right and wrong of Slavery: the attorney general of Massachusetts volunteered on the platform to attack the movement in very bitter and offensive terms. It was at this speech that Wendell Phillips, then with all his brilliant oratorical gifts, a young man and unknown, sprang to the floor, where his speech gleamed like flashes of lightning across the stormy debate, and at one bound took his place at the very head of platform orators, which he has held, unchallenged, ever since. To those who were there, it was an apparition, more splendid than any transformation scene upon the stage. On the same occasion Dr. Channing, with a physical hardihood he had perhaps never shown before, stood side by side upon the platform with Garrison and other Anti-Slavery leaders, whose method he had condemned, but in whom he saw now the champions of that freedom of speech which must be upheld, he thought, by all good men.

This act identified him at once with the principles of that party—though not with its method or doctrine. It enlisted a great amount of moral sympathy and support to the movement; and it committed him to the discussion, which he followed up in six or eight of the most labored and vigorous efforts of his life. A brief treatise on Slavery, dealing with it purely on grounds of moral argument; a public letter of sympathy to Mr. Birney, then the standard-bearer of the Abolition party in politics; a letter to Mr. Clay on the Annexation of Texas, which the writer thought cause enough to justify disunion; a letter on Mr. Clay's political position; a tract on Emancipation; and an argument on the duty of the Free States,—this was the series of writings that made Channing, in his later years, the best known literary exponent of the growing hostility to Slavery. Something of popularity and something of comfort he doubtless forfeited; but to one of his temper that was a very small thing, and, sheltered as he was in a thousand ways, could not have touched him very nearly. The obloquy and the personal danger were for hardier fighters in the field. His glory was that he was content to share their reproach, and that with steady fidelity he served an unpopular cause that he thought right.

Years came upon him while his thought was still fresh and clear, and his temper unclouded by infirmity or pain. Some one asked him what he thought the pleasantest time of life. "About sixty-two," he answered, cheerily. A few weeks later, October 2, 1842, it was his great privilege to pass away, almost painlessly, from an attack of autumn fever—the sunset of his life as calm and radiant as its sunshine had always been. His last public act was an address in memory of West India Emancipation, at Lenox, two months before his death. Its closing sentences are as fine an example as any, both of his style of religious eloquence, and of that fervent hopefulness of spirit which never left him:—

"I began this subject in hope, and in hope I end. I have turned aside to speak of the great stain on our country, which makes us the by-word and scorn of the nations; but I do not despair. Mighty powers are at work in the world. Who can stay them? God's word has gone forth, and it cannot return to him void. A new comprehension of the Christian spirit, a new reverence for humanity, a new feeling of brotherhood and of all man's relation to the common Father,—this is among the signs of our times. We see it: do we not feel it? Before this, all oppressions are to fall. Society, silently pervaded by this, is to change its aspect of universal warfare for peace. The power of selfishness, all-grasping and seemingly invincible, is to yield to this divine energy. The song of angels, 'On earth peace,' will not always sound as fiction.

"O come thou kingdom of heaven, for which we daily pray! Come, friend and saviour of the race, who didst shed thy blood on the cross, to reconcile man to man and earth to heaven! Come, ye predicted ages of righteousness and love, for which the faithful have so long yearned! Come, Father almighty, and crown with thine omnipotence the humble strivings of thy children to subvert oppression and wrong, to spread light and freedom, peace and joy, the truth and spirit of thy Son, through the whole earth!"

CHANNING AS REFORMER.

BY JAMES WALKER.

(Extracts from an Address in 1867.)

Abroad and in history, Channing will, I suppose, be chiefly known as a reformer. He differed, however, from most reformers in several respects; and I ask permission to say a few words on these points of difference.

Most reformers appear to be moved by intense hatred of the evils they assail: on the other hand, Dr. Channing was moved mainly by intense love of the good he would introduce. And this is by no means a superficial, or merely formal or verbal, distinction. Practically, as well as theoretically, there is a world of difference in reform, according as it is inspired by love or hate, even though in both cases it is equally sincere and well-intended. He once wrote to a friend, "My mind seeks the good, the perfect, the beautiful. It is a degree of torture to bring vividly to my apprehension what man is suffering from his own crimes and from the wrongs and cruelty of his brother." And he adduces this to prove that he was "made of but poor material for a reformer;" as indeed he was, if by this word we understand a mere hater and destroyer. But if it is taken strictly and literally; if by a

re-former we mean a re-constructor, a restorer,—then his clear vision of what the individual and society ought to be, and his earnest and passionate yearning to see that vision realized, fitted him, better perhaps than any other living man, to do the reformer's work.

Meanwhile, the character of his mind, his aims and tastes, were the best possible safeguard against the besetting sins of the reformer: against self-assertion, against coarse invective, against shocking the community to wake it up,—in short, against being a mere denier and disorganizer. The trouble with many reformers is, that no small part of the good they do is cancelled by the evil they do, by the irritations and reactions they provoke.

Again, Dr. Channing differed from most reformers in the means on which he chiefly relied, quite as much as in the spirit by which he was animated. He knew the arguments in favor of association and concert, and never supposed that these means could be entirely dispensed with,—certainly not in great public and philanthropic undertakings. But, in matters of reform, he was alarmed when he saw how often they were used to coerce or manufacture opinion, to drill men into conformity of feeling and purpose, from one extravagance to another, through the power of a few master-spirits: so that what began in a revolt against the despotism of the community, not unfrequently ended in the subtler and more effective despotism of party.

How, then, it may be asked, did he expect that the great reforms in Church and State, in education and social life, the need of which none felt more keenly, were to be brought about? I answer, by what he pronounced, again and again, to be "the great work of the age;" namely, "the diffusion of intelligence and enlightened religion through the mass of the people." And there is a natural and noiseless way in which this progress may be, and generally is, carried into effect. Observing and thoughtful men are the first to make up their minds on the matters calling for change. They publish the conclusions arrived at, together with the reasons on which these conclusions are founded. Other men read; they see—they cannot help seeing—wherein they have erred, and erred to their own wrong and hurt. The light finds its way gradually among the people, into the text-books of the common schools, into the education of the common mind. And thus it is that what was a new and startling proposition in one age, becomes the common sense of the age that follows.

Is not this better than organization and contention? If we would eradicate an abuse which has fixed itself in the habits of the people, the way is plain. Nothing would seem to be gained by arousing men's passions and prejudices in respect to it: we must bring out, into more and more distinctness, the great *admitted* truths that underlie the needed reform, in the hope, nay,—unless our faith in truth is gone,—in the assurance, that, when these truths begin to be *felt* as well as admitted, the reform will take care of itself. And this course recommended itself the more to Dr. Channing, as it fell in with those exalted views of human nature by which, perhaps, he was most distinguished. He had unbounded confidence in the power of the soul to right itself, in favorable circumstances,—in what was good even in bad men, if it only had light and liberty, encouragement and fair play.

Another quality distinguishing Dr. Channing as a reformer was his solicitude to know where to begin and when to stop. He was not a man to be perplexed or misled by the cry, that it is never too soon to do right, and that the truth can do no harm. Of course it is never too soon to do right; but, while we are agreed on this point, we may honestly differ on another, namely, as to what *is* right. And this remark applies especially to reformatory measures; because here, more perhaps than anywhere else, the question, What is right? is complicated with the question, What is practicable? The calm, gentle, meditative nature of Dr. Channing was a protest against ultraisms of every kind. To a friend, who had sent him a work advocating the doctrine of non-resistance, he says with admirable *naivete*, "I agree with your author in everything but the *main point*." Again, his "Letter to the Abolitionists" was an earnest effort, not to goad them on, but to hold them back, by pointing out what he conceived to be excessive in their measures and in their spirit. Yet he looked upon the courage and sacrifice required in the first movers of an unpopular reform, as affording almost the only chance for moral heroism in these easy-going times; and was indignant beyond measure at the attempts sometimes made to asperse the character and aims of the leading reformers. Nor was this all: his sympathies, more than those of any other man I ever knew, were with the weaker party, because it was the weaker party. He could not bear to see an unthinking multitude, by mere force of numbers, trampling out what he conceived to be the inalienable rights of a nascent party or sect,—the rights of free thought and free speech; no matter whether he accepted or rejected what they proposed to do.

At the same time, though Dr. Channing differed from most reformers in many respects, we must not shut our eyes on the fact, that he was himself a reformer; and in this capacity an example, not to reformers only, but to us all. He was an example to reformers, showing them how to mingle reverence for what is good with their impatience of evil. He showed them how to lift up their voice against existing errors and abuses, without striking at the great ideas of religion, government, and law. In one word, he showed them *how to reform in order to conserve*. This, as it seems to me, is the great lesson of his life,—a lesson for reformers and conservatives alike. Not a few of our evils grow, either directly or indirectly, out of the circumstance, that men's ideas, which constitute the moving element in society, are generally in advance of their institutions, which constitute the stable element in society. The great function of the reformer, or the conservative, call him which you will, is to do just what Dr. Channing aimed to do,—to take care that the institutions of the community are kept in harmony with its highest and best thought.

Notes from the Field.

J. LL. J.

"What news abroad i' the world?"

MILWAUKEE, WIS.—A kindergarten has been attached to the city Normal School.

MICHIGAN.—The Michigan Conference of Unitarian Churches meets at Kalamazoo, April 27th and 28th.

MEADVILLE, PA.—An Ohio and Western Pennsylvania Conference is being arranged for, to be held in this place in May.

PERSONAL.—Rev. C. W. Wendte recuperates in a Southern trip, visiting Chattanooga, Charleston, Savannah, and other towns.

ROME.—Father Didon is the last author summoned to headquarters to answer for liberal sentiments recently published.

INDIA.—Two young women have recently been given positions in the postoffice at Bungalore. The "Light of Asia" is still spreading.

IDLE MINISTERS.—The *New Covenant* tells us that there are 1,136 unsettled Congregational ministers in this country and 662 pastorless churches, and wonders whether this has not something to do with their desire for a new creed.

CAMBRIDGE, MASS.—In the face of the common cry of degeneracy and of materializing tendencies in our lives, it is refreshing to learn that Pres. Elliot, of Harvard University, acknowledges the receipt of upwards of $3.000,000 donated to this institution in the last decade.

BAPTIST MANGLE.—The *Alliance* was made happy not long since, in seeing the grave editor of the *Standard*, the Chicago Baptist organ, stopping the editorial mangle to work on the 15, 14, 13, task, not so perplexing, it thinks, as the grasping of many a theological paradox.

UNITY HYMNS.—The *Alliance* has published a list of 50 hymns for the prayer meeting. The *Christian at Work* thinks it takes 400 to make a good working hymn book. The new "*Unity*" hymn book, edited by Messrs. Gannett, Blake and Hosmer, probably will strike the golden mean by offering 200 hymns.

SANTIAGO, CAL.—David Cronyn sends the tidings across the mountains that the children of the Unitarian Sunday-school are out of reading matter. The Sunday-school library has been read out, and there is no public library in the town. This appeals to the generous-minded. Let the good books go over the mountains, but let the trash, that is of no use at home, go into the stove.

UNIVERSAL HOPE for the convicts of Minnesota. Rev. W. H. Harrington, pastor of the Universalist church at Stillwater, has been appointed chaplain of the State Penitentiary. Our genial brother has now an opportunity to contrast the hell he does believe in, with the hell he rejects, and we do not doubt that the rejection of the one, will enable him to improve the climate of the other.

MICHIGAN.—A local paper announces that the great moral French drama, entitled "Married Life," is to be rendered at a Baptist Church, for the benefit of the building fund. We cannot but regard this as a sign of religious growth, providing the drama was moral and it was well rendered, and it was candidly enjoyed for its own sake, rather than sullenly endured for the money's sake.

OLYMPIA, W. T.—As will be seen from the card on our business page, Rev. D. N. Utter, after several years of vigorous and efficient work, finds it necessary to change his field of labor, and the brave little *Unitarian Advocate* is to appear no more, or rather it is by a process of metempsychosis to appear henceforth in the garb of *Unity*, its mailing list having been transferred to our own. We trust that its patrons will like us so well as to become permanent patrons of *Unity*, and gladly bid the Pacific Slope welcome!

BUFFALO, N. Y.—Brother Cutter, of the Unitarian church, lives and travels with his eyes open; hence he is able to say with such justness, in a recent sermon on sectarianism, "The rivalry of sects is expensive and exhaustive. Visit any considerable town in our land and sad effects may be seen. You will there find twice as many churches as are needed, because each denomination is ambitious to be represented. In most towns three would be sufficient, one for Roman Catholics, one for Orthodox Protestants, and one for the Liberal. Where three are needed you will find six or eight. And what is their condition? As a rule they are feeble, struggling and poverty-stricken. The people are church-ridden and priest-ridden without realizing it. There are a thousand just such towns in America to-day."

NEW HAMPSHIRE.—A Unitarian Educational Society has recently been organized for the "purpose of establishing a high grade school, for the education of both sexes, which shall be entirely divorced from sectarian theology." Property has been bought at Andover, and it is proposed to raise $50,000.

—*The Rising Faith* is already outgrowing its baby clothes. The March number gives a four-page supplement, containing a sermon by Wm. H. Savage, associate editor, on Preaching Christ, summing up the whole matter in the following eminently sensible, hence necessarily religious, sentiment: "The man of the present day, who is trying to discover what is true, in the earth under our feet, in the sky over our heads, in the history of man, and in his relations to this strange mystery of the universe, and is also trying to get men to *accept* this essential truth, *live* it, *love* it, and *proclaim* it, this man is one of Christ's true preachers, and as such will be some day recognized and honored."

NEW YORK CITY.—The Salvation Army which has recently arrived from England, consisting of a High Commissioner, Captain, and four lieutenants, the whole battalion of one man and eight women, announced their first meeting with the following handbill, printed in display type: "The Salvation Army will attack the kingdom of the devil at Harry Hill's Variety Theatre, on Sunday, March 14, 1880. Commencing at 6:30 p.m., Sharp, and concluding at 9 o'clock precisely." The *New Religion* considers this mild, compared with some of the circulars issued in London by the same Army, one of which it prints as follows: "The Salvation Army! in the Salvation Temple, Grosvenor street, C.-on-M. The following will appear in the second meetings on Sunday, March 23, under the command of Capt. Booth with his hallelujah fiddle; Happy Bill and Glory Tom, from Sheffield, Shaker Bill, from Blackburn, and a converted collier; a band of hallelujah lasses!

the champion pigeon-flyer and the champion wrestler of Over Darwen, and Mrs. Wilson, the singing pilgrim, who will play and speak for God. Sunday, at 7, 11, 3 and 7, week nights at 8. Come and hear! Save your soul! Song books at the door, 1d."

PLEASE DON'T!—There are Sunday-schools and Sunday-schools. We beg of thoughtful parents not to send their children to Sunday-school regardless of the kind. The Christmas surprise, the June picnic, and the pretty card, even the sweet song, may not be sufficient to atone for the harsh dogma, the coarse materialism, which are sometimes taught even by would-be Sunday-school experts. From the Chicago *Evening Journal's* report of a recent Sunday-school convention, we clip the following description of how one Potter would have the superintendents illustrate and summarize the lesson. He "brought forward two pictures. The question of the lesson was: 'Whose servants are ye?' and there were two ways of answering it. The first picture, being uncovered to the gaze of the audience, revealed an interior view of hell, *done in charcoal*, with a tailed devil *hammering out some chains on an anvil*. This was the workshop of him whose servants we were who loved worldliness, and here he was smelting and forging links in a chain of bitterness, in which we should be bound, to weep and wail and gnash our teeth through *the ages of eternity* if we served Mammon. The second picture, being opened up to the gaze of the audience, revealed an angel bearing a crown, and Mr. Potter explained that this was an emissary from the workshop of heaven, where God was fabricating diadems with which to reward His servants on their entrance into the realms of the redeemed."

ENGLAND.—The city of Leeds has recently elected a Quaker mayor, George Tatham, who is a total abstainer and has abolished all intoxicants from the official dinners. He goes to the parish church in the morning when custom requires it, but without robes or other insignia of office, but in the evening he attends his own Friends' meeting. The *British Friend* contrasts this with what was taking place two centuries ago, when thousands of Friends were imprisoned for worshiping according to conscience. The writer seems to be a little ashamed of present prosperity though, and has a prophetic hankering for a little more martyrdom for truth's sake. He says, "We shall confess that prosperity, smooth sailing and worldly honors may be more dangerous to us than fierce persecutions which raised up and nurtured that sturdy spirit of independence so characteristic of our forefathers."

—The 30th of May, 1880, will be celebrated as the centennial of Robert Raikes, the father of Sunday-schools.

—Ever since our premature obituary of Frances Power Cobbe, we have been trying to devise some way of taking it back gracefully. The hale and hearty reformer comes to our rescue in a letter to the *Woman's Journal*, which explains itself:

"MY DEAR, KIND FRIENDS—I am not dead! I have been reading your all-too-kind and partial remarks on me, here in my office, in the midst of business life, and awaiting a committee extending its influence all over the kingdom at the previous election.

"There is something half droll, half infinitely solemn, in thus seeing what will be said and felt of me some day—no doubt not far distant, since I am 58 years of age. God grant that such days as may yet be allotted to me on earth may be so spent as to merit in some measure all the good words which have been said over me now!

"It was a poor lady—unknown to me personally—who took my name, and whose death was announced so as to mislead. I am, thank God, not only alive, but as well and strong as any woman of my years may expect to be, and I hope to strike more than one blow for the noble cause of the Emancipation of Woman before I die.

"Sincerely and gratefully yours,

"FRANCES POWER COBBE,

"1 Victoria street, S. W., London, Eng."

LAVINIA GOODELL.

IN MEMORIAM.

T. B. B.

A little room we crave, dear *Unity*, for a tearful word in memory of a noble heart that has ceased to beat, a "fine soul" whose pleasure it was to serve even the least of us.

'Tis fitting, even now, when our hearts are turned toward, and our thoughts are clinging to the memories of the sainted Channing, to breathe the name of Lavinia Goodell. In spirit they were akin, in the essentials their faith was one,—for she could "discern" in all, "even in the most degraded and fallen, a ray of the Divinity," and she never doubted that in every soul nestles a "divine germ."

To those who only knew of her as "the woman lawyer" and the brave pioneer in the large land toward which so many of her sisters look with longing eyes, the news of her death brought gloom and sadness; for even though they could not sympathize with her aims, they must have honored the courage and firmness that enabled her to meet and overcome great obstacles.

But to those who had loved her as a friend,—had felt the sympathetic clasp of her hand, so ready to help the helpless,—listened to the clear, strong voice, so quick to speak in behalf of the weak,—the tidings that the busy hand was cold and still, and the voice forever silenced, came like a sharp arrow, causing a wound the more grievous because 'tis so short a time since we had welcomed her back from the very boundaries of the silent land, from which she had returned by a painful and weary way.

Death had no terrors for her, but she must have realized more deeply than many of us "how beautiful it is to be alive," and we had bid her God-speed as she ventured forth once more upon the great sea of life, confident that she had a long and prosperous voyage before her and would anchor safely in one of the many harbors our Father hath prepared for us. Possessing manly courage of the best kind, and womanly tenderness of the purest, she gave to her work a wifely devotion and a motherly love. As we looked upon her, clad in purest white, we thought how like she is to the lily on her casket,—her outward life, a beautiful and perfected blossom, was not allowed to wither on the stem, but though the flower was plucked in the fulness of its beauty, the plant, her true life, her being, remains uninjured, for it had a healthful growth, its roots well planted in the eternal verities, "and though the blossom dies, the plant hath life everlasting."

JANESVILLE, Wis., April 7, 1880.

MEMORIAL ECHOES.

Our exchanges, and the special papers that find their way to the editorial table, are all musical with the name of Channing, echoing the various centenary celebrations of the 7th inst., all uniting in testifying that the occasion was heartily enjoyed by audiences larger than were expected. Perhaps

the most striking service of all was that held in London, where J. Baldwin Brown, the leading Congregationalist of the city, and Thomas Hughes, the large-hearted, broad churchman, and James Martineau, who is at once the intellectual giant and spiritual seer of the liberal movement, united in paying tribute to Channing, the American prophet. The *Christian Register* contains Dr. Bellows' memorial address at Newport, R. I., upon the "Opinion, Genius and Character of Channing," in full. The *Unitarian Review* for April is largely given up to this theme, containing a study of Channing's relation to the charities and reforms of his day; a comparison of Chalmers and Channing by Rev. Alexander Gordon, of Scotland; a study by Dr. Morrison; "His Relation to the Unitarian Movement," by Rev. G. Reynolds, besides interesting editorial matter. At Chicago the great Central Music Hall was crowded to overflowing. On the platform were Israelite, Methodist, Baptist, Independent and Unitarians as well as men of affairs who wore no badges. Letters were read from Whittier, George William Curtis and others. Addresses were made as follows: (1) "Channing's Influence on Public Life," Henry Strong, Esq.; (2) "As a Religious Reformer," Prof. Swing; (3) "As a Philanthropist," Dr. Lorimer; (4) "As an Ideal Force in the Life of America," Rev. W. R. Alger; (5) "As an Anti-Slavery Agitator," Dr. Thomas; (6) "His Influence in Europe," Rev. Brooke Herford. Whittier wrote: "The memory of such a man makes the world rich. His noble pleas for intellectual and spiritual freedom were bravely supplemented by his anti-slavery work. As an abolitionist of the days of pro-slavery mobs, I have reason to love and honor him for throwing on the side of freedom the influence of his name and reputation." G. W. Curtis expressed the wish "that Channing's Christian and courageous spirit might abound more and more in all churches and sects and parties." Judge Strong thought "it was Channing who, more than any one else, contributed to the erection in this country of that grand moral tribunal before which public men and measures must be tried." Prof. Swing said "that the task of Channing was to change the opinion of man as a worm to that of man as an angel. It was a big task. It was not the *three-ness* of God, but the cruelty of God, that did harm to humanity. It was not a question of number, but of quality. * * * Theology had gone wrong at both ends. It had given a wrong picture of God and of man. Channing touched both with his pencil, and suddenly found a new and more beautiful view of Christianity. The subjects of sermons at once changed. Orthodox ministers began preaching about temperance and intelligence. * * * Joseph Cook said that the influence of Channing was declining. Perhaps it was so. But if so it was as abolitionism was, loosing its influence because the slaves were free. The woman in the parable stopped sweeping for her silver coin because she had found it. The orthodox churches had not surrendered their ideas of Christ, but in other respects they had traveled far toward him whose centenary was being celebrated." Dr. Lorimer, of the Baptist church, said that "Boston, the scene of his labors, was pre-eminently philanthropic. Let the cry of distress rise from the cotton fields of the South or from the charred West, or from famine-stricken Ireland, and the ear of Boston is open to it, and her hand is outstretched with the needed help. This generosity belonged to all classes and sects, but especially to that society to which Dr. Channing belonged. And so long as she produced such men as Edward Everett Hale, Unitarianism would continue to sit as a queen among the sisterhood of churches. For her habit of philanthropy Unitarianism was largely indebted to Channing. He exalted man. He defended the worth of humanity. He proved the estimate of the human soul in heaven by showing that Christ was sent to die for the salvation of souls. He was sensitive to human suffering. He would not read an account of crime in a paper if he could help it. He could see through the disguise of caste, and he was not too fine a gentleman to thrust his hand down into the mud to rescue from it a human jewel. His ethics were not utilitarian. He wanted to save man for the man's sake, and not because it was profitable for society." Mr. Alger thought that the greatest glory of a great man was his capacity to illuminate the masses below him, lifting them to higher levels, and Channing was the finest example of this power yet produced in America. Dr. Thomas appeared with a cane, made necessary by a recent lameness, but declared he would not stay away from such a celebration while he had one good leg. He thought the meeting was an encouraging sign of the times. Twenty years ago such a meeting could not have been held without giving rise to several church trials. Mr. Herford declared that next to Irving he was the first man to compel Englishmen to read American books. His collected works were published first in England. His essay on self-culture was the foundation of many a library and reading club in England. It was the text-book of the education of the young men of England.

—At Cincinnati, the commemoration services were held on Sunday, the 4th. In the morning Mr. Wendte gave a biographical sketch, and W. R. Alger delivered the commemorative discourse at the Unitarian Church. In the evening, addresses were delivered at the Universalist church by Revs. Hartley, Wendte and Alger. Mr. Hartley, pastor of the Universalist church, rejoiced over the union service and predicted that before another centennial should come, many churches would be thus united.

—At Milwaukee, Tuesday evening the 6th, there was a memorial meeting addressed by Revs, S. R. Calthrop, of Syracuse, J. L. Dudley, G. E. Gordon, Prof. McAllister and Dr. Moses, of the Hebrew Synagogue. On Thursday evening the 8th, there was a children's meeting, and on Friday the 9th, a tea party, followed by an address by Mr. Herford, of Chicago. Prof. McAllister thought "there is no place where you can find a better man to represent true Americanism. He was one of the first to speak against slavery. He was perhaps the first man in the world to stand up and denounce Napoleon as a tyrant and conspirator, because he penetrated the selfishness of the man. I don't know in what book to find language elucidating the reality of an honest life, better than his essays. Channing was an idealist. He held up the highest and most beautiful life as a duty." Rabbi Moses considered Channing a modern prophet, without the crudeness of of the prophets of old.

—At Keokuk, memorial addresses by Judge G. McCrary, of the Supreme bench, Rabbi Bogen, S. M. Clarke of Gate City, and Revs. Andrews and Hassel.—At Madison, Profs. W. F. Allen and Frankenburger, Hon. H. H. Giles and Revs. Simmons and Wright, made the addresses. Mr. Simmons closed his address as follows: "I notice that this April 7th, is rich in the number and variety of the great men it has produced. To-day is also the birthday of Xavier, Wordsworth, Fourier and Rubini. But Channing's heart was warmed with a devotion as deep as Xavier's; Channing

though no poet, still as much as Wordsworth, loved nature both in the sea and in the soul; Channing sought for social reform more truly than Fourier; and Channing's life, so attuned to reverence and charity, was a song richer and sweeter than Rubini's tenor. I am glad so many people in Madison have met to honor him. I am glad we have met in this Jewish Synagogue, For no American more than Channing, has reasserted that doctrine of the unity of God, which Jewish writers, both of the Old Testament and the New, declared; and no American preacher more than he has shown that charity which should bind Jews and Christians in one religion."

—At Janesville, the children of All Soul's Sunday School sang, and Revs. Favill and Sewell, of the Methodist church, Dr. J. B. Whiting, Hon. J. R. Burnett and James Burgess addressed the meeting. Mr. Faville found in Channing a genius for piety rather than theology. He gathered much good from all forms of belief, and was in some respects a member of every denomination.

—At St. Louis the celebration was participated in by Revs Dr. Eliot, Learned and Snyder, Revs. Foy and Young of the Episcopal, and Rev. Dr. Boyd of the Baptist churches, Judge J. W. McCreary of the U. S. Supreme Bench and Geo. Partridge, Esq., an old member of Channing's choir, and one of the benefactors of St. Louis.

—At Cleveland, St. Paul, Meadville and other places, we have tidings of helpful and hearty meetings.

—The *Church and School* for April, published in the last named place, is a memorial number and contains the largest and best selected collection of excerps from Channing's writings we have yet seen.

Exchange Table.

F. B. C.

The New Covenant, quoting the *Independent*, condemns the practice of announcing "no collection" in the notices of religious meetings. "Since the fall of man, there is no older or more solemn act of worship of God than giving. As well announce no singing, no prayer, or no preaching. They are not one whit more religious or Christian than giving, as an act of worship."

The New Covenant quotes the following from Prof. Swing in the *Alliance:* "It stands true that Thomas Paine was just as eager to overthrow a religion as he was to overthrow a king. That he toiled honestly at all forms of destruction is hardly to be denied. He was sincere, but often in the wrong. Amid the theories which encompass religion to-day those of Thomas Paine are rather mild reading, so that should he suddenly appear on earth again he would be compelled to study hard for some months before he could make a first-class infidel speech of our advanced period."

The Unitarian Advocate, referring to a sermon of Prof. Swing's published in its columns, says: "We publish within a most excellent sermon from Prof. David Swing, which we hope all our readers will read. It is a fair sample of the sort of sermons preached by several of the young orthodox ministers of Chicago. There are many persons who think that, since modern orthodoxy is becoming so liberal, the occupation of Unitarians and Universalists is about gone. Possibly this may be so, but it is yet a question with us how a man can be orthodox and honest and consistent and liberal all at the same time."

The Index, in an essay by Rev. Geo. W. Cooke, says: "Some recent attempts have been made to show a change in Emerson's religious views. What he has had to say on these subjects he has always said plainly and in his own way, has always said the same thing, been thoroughly consistent with himself. Yet he has never in any sense of the word been a dogmatist, has had no system to teach, and has in no wise committed himself to any sect or any school in theology. A theological student from Harvard once went to him with an account of the differences of opinion there among the Unitarian divinity students. 'I am not much interested in these discussions,' said he, 'but still it does seem deplorable that there is such a tendency in some people to creeds which would take man back to the chimpanzee. I have very good grounds for being a Unitarian and a Trinitarian, too. I need not nibble forever at one loaf, but eat it and thank God for it, and earn another.'"

The Kindergarten Messenger says: "Our legislatures fail to check crime in not providing education for the youngest children of the lower classes; they do not recognize the child as needing schooling until it has reached the age of six years, and then he goes to school or not, as the case may be. * * Place the kindergarten at the beginning of every child's life; supplement it with the work-shop and the public school, and see if this plan will not, in the end, replace the vagabonds and villains by honest, law-abiding citizens. Take children when they first show, in the dawn of their sympathies and activities, a desire to be useful, and educate them by means of work to the highest freedom. This will be an achievement worthy of all time—a true following in the way of the Master who has said, 'My Father worketh hitherto, and I work.'"

Social Science Journal.—Mrs. Kate N. Doggett, in an address delivered before the Woman's Congress, at Madison October, 1879, relates the following anecdote: "Years ago I heard Lucy Stone recite some of the laws of our enlightened, Christian country. Beside me sat an old friend who had practiced law for twenty years. When she sat down he turned to me and said, 'Kate, if men were not better than their laws, women could not live.' But remind the average man that, for instance, a woman does not own the clothes she wears, and you are met with the inane assertion, 'Why, my wife spends ten times as much for her clothes as I do for mine.' Very likely, because it gratifies your vanity, is an advertisement of your success in life, to hang one species of your property upon another species of it."

The Independent tells this story as "an amusing bit of ecclesiastical tit for tat:" "Two young men were chums and intimate friends in college. One became a Baptist minister, the other an Episcopalian. They did not meet again for years. When they did, it was in the pulpit of the Baptist, for whom the Episcopalian preached to the great satisfaction of the congregation. Sermon over, the two divines ducked their heads behind the breastwork of the preaching desk, and held the following colloquy: 'Fine sermon, Tom; much obliged. Sorry I can't repay your kindness for preaching, by asking you to stay to our communion. Can't, though, you know, because you have never been baptized.' 'O, don't concern yourself about that, Jim. I couldn't receive the communion at your hands, as you have never been ordained.'"

THE ALLIANCE.—"The old type of Christian was not altogether a healthful type. He spent too much time in introspection and too little in action. But he at least needed no Nathan to dramatize his sin. It was ever before him. So the pure Bunyan has made the whole world think him a criminal, whose jailing was a fit penance, and the 'Holy George Herbert' could depict a rogue and cry in real agony, 'My God, it is myself.'

"Such introspection as Lady Huntington or Madam Guyon practiced has too much of the character of the dissecting-room. Such a Christian is like the man with the window in his stomach, who could watch the processes of digestion, and worry over the too evident wrestle of the gastric juice with the cabbage, or the gymnastic performance of the pyloric valve with a vagrant button.

"But the other extreme is even more unhealthful. No care of stomach or soul is worse than too much. Let us strive to strike the golden mean and follow a little, old Herbert's sage advice:

"'By all means use *sometimes* to be alone,
Salute thyself, see what thy soul doth wear,
Dare to look in thy chest, for 'tis thine own,
And tumble up and down what thou find'st there.'"

THE WOMAN'S JOURNAL publishes a letter from Louise M. Alcott, in which she writes: "As other towns report their first experience of women at the polls, Concord should be heard from, especially as she has distinguished herself by an unusually well conducted and successful town meeting.

Twenty-eight women intended to vote, but owing to the omission of some formality several names could not be put upon the lists. Three or four were detained at home by family cares, and did not neglect their domestic duties to rush to the polls, as has been predicted. Twenty, however, were there, some few coming alone, but mostly with husbands, fathers or brothers, as they should."

* * * * * * *

"Voting for school committee did not come till about three, and as the meeting began at one, we had ample time to learn how the mystic rite was performed, so, when at last our tickets were passed to us we were quite prepared to follow our leader without fear.

Mr. Alcott, with a fatherly desire to make the new step as easy as possible for us, privately asked the moderator when the women were to vote, and on being told that they could take their chance with the men or come later, proposed that they should come first as a proper token of respect, and for the credit of the town. One of the selectmen said, 'By all means,' and proved himself a tower of strength by seconding the philosopher on this momentous occasion.

The moderator (who is also the registrar and has most kindly and faithfully done his duty to the women in spite of his own difference of opinion) then announced that the ladies would prepare their votes and deposit them before the men did. No one objected: we were ready, and filed out in good order, dropping our votes and passing back to our seats as quickly and quietly as possible, while the assembled gentlemen watched us in solemn silence.

No bolt fell on our audacious heads, no earthquake shook the town, but a pleasing surprise created a general outbreak of laughter and applause, for, scarcely were we seated when Judge Hoar rose and proposed that the polls be closed. The motion was carried before the laugh subsided, and the polls were closed without a man's voting; a perfectly fair proceeding, we thought, since we were allowed no voice on any other question.

The superintendent of schools expressed a hope that the whole town would vote, but was gracefully informed that it made no difference, as the women had all voted as the men would.

* * * * * * *

"At five the housewives retired to get tea for the exhausted gentlemen, some of whom certainly looked as if they would need refreshment of some sort after their labors. It was curious to observe, as the women went out, how the faces which had regarded them with disapproval, derision or doubt when they went in, now smiled affably, while several men hoped the ladies would come again, asked how they liked it, and assured them that there had not been so orderly a meeting for years."

THE STUDY TABLE.

J. LL. J.

Under this head will be noticed all books, pamphlets, and magazines received at this office from publishers, with price and such editorial comment as our space will admit; also such news of literary activities as will be most welcome to the liberal reader.
Any publications noticed in this column can be ordered from this office.

THE STORY OF RELIGION IN ENGLAND; a Book for Young Folk. By Brooke Herford. Published by Jansen, McClurg & Co., Chicago. Second edition, pp. 391. $1.75.

A SHORT HISTORY OF FRANCE for Young People. By Miss E. S. Kirkland. Second edition. Jansen, McClurg & Co., Chicago; pp. 398. $1.50.

INGERSOLL AND MOSES. A Reply by Rev. Samuel Ives Curtiss, D.D. Jansen, McClurg & Co., Chicago; pp. 118. $1.25.

—Channing said that only those should write books for children who are able to write books for adults. We should say that this condition is realized in the first two books in this list, inasmuch as the writers have succeeded in giving us books that are equally attractive to old and young. Mr. Herford's *Story of Religion in England* is told in language of rare simplicity and directness. Such skill has been exercised in the selection of salient points, that we have in this handy volume a clear picture, not only of the seeking and quarreling centuries in matters of religion, but also of the rise and growth of the English people's government. This book is as valuable as an introduction to the history of England as it is to the religion of England. It is one more witness to the truth that the history of religious thought and feeling, of architecture, of painting, of agriculture—yes, of barn-building or poultry-tending even—is a better revelation of the life of a people than the record of dynasties, court intrigues, or military movements, which have heretofore passed as history unqualified.

Particularly interesting are the chapters on "St. Patrick and the Island of Saints;" the "Norman Church-Builders," who, within the space of one fifty years, laid the foundation of so many of the stately minsters and cathedrals of England; "John Wyclif;" "The Suppression of the Monasteries;" "Puritanism;" "George Fox;" and "The Wesley Movement."

Spite of the author's genial hospitality, determined as he is to give every movement and mover the benefit of the best light, the story is a sad one. The amount of cruelty and

hatred engendered by superstition and ignorance, in one small island, during 1800 years, so depresses us that we can but regret a little more attention had not been given to the light in the very foreground of the picture,—the mighty movements of thought, the large results of science, which in these latter days are making martyrdom of every kind impossible. The names of Wordsworth, Carlisle, F. W. Newman, Frances P. Cobbe, Matthew Arnold and Herbert Spencer, are names that must enter into the story of religion in England, before the fertilizing power of the blood of the martyrs can fully be appreciated.

Jansen, McClurg & Co. have merited the gratitude of every lover of useful reading in bringing out this attractive American edition, we have no doubt. But this book ought to be of more value to the Sunday-school teacher than to the general reader. With the side helps of an encyclopedia and a teachers' meeting, this book would lead the way through a year's profitable work in the Sunday-school room. Such a study could not fail to bring forth results far more vital than the commonplace exegesis of Hebrew wars and Palestinian geography. Here is the old Bible Gospel trying to locate itself in English hearts and clothe itself with English garments. The battle of the angel with the beast can be best studied near at home.

—Miss Kirkland, in her *Short History of France* for young people, has done for France what T. W. Higginson and Abby Sage Richardson have done for the United States. With a teacher's tact, she tells the fascinating story of this people, the romance of which Europe and America are so slow to appreciate. It is hard for us to give the French their dues. The reading of this book, whose style is as bright and cheery as the cover it wears, will do much toward compelling a recognition of the worth there is in France, while we are not one whit more blind to her defects. This is a book more valuable to the busy adult than to the young even: to one who would undertake a course of reading in French history it commends itself as a tempting introduction, paving a way to the heavier books. But, once having read it, the chances are that it will leave so satisfactory an impression on his mind that it will not be deemed worth while to read the larger books, save on the special topics around which great questions and large interest will cluster. These can be chased down through the alphabetical index, which by the way is the one thing needful to the completeness of the book.

—*Ingersoll and Moses*, is written by a much titled Professor in the Chicago Theological Seminary (Baptist.) It is a passing review of a passing lecture. One who would know what can be offered in the way of a scholastic defence of a faultless Bible, an historic Eden, an actual Deluge and a correct arithmetic in the Pentateuch, may find this book satisfactory, but to those who realize that the extravagance of Ingersoll is produced by just such uncritical credulity as is set forth in this book, it will seem as if the admirable paper and substantial cover to which this attenuated "Reply" is treated, might be better bestowed on that which will occupy a more permanent place upon the shelf of the student.

PAMPHLETS.—The sermon preached by T. B. Forbush, at the dedication of the Unitarian church, at Jackson, Michigan, Jan. 21st., 1880, on *Unitarian Principles and Ideas*, is printed in a pamphlet of four pages. No one among the workers for Unity has more clearly grasped, or more tersely stated, the fundamentals of this faith than Mr. Forbush. To him evolution has become the inspiration and basis of religious belief. This discourse is worthy of wide circulation.

—*The Birth of Jesus*, a tract issued by Rev. S. B. Stewart while pastor of the Second Congregational Society of Lynn-Mass., is a radical, but reverent discussion of the miracle etchings about the cradle of Jesus.

—*Unity Pulpit*, for March 26th., contains a discourse on Faithfulness, by the other Savage—W. H.—delivered in the pulpit of M. J. Clearness, and a habit of hitting the nail on the head seem to be family traits. Which can do it oftener, we are unable to decide from samples presented.

M. J. Savage, in one of his series of sermons on "The Morals of Evolution," says: "It is not enough to mean well; knowledge is the key to the morals of society as well as to its other problems. And so in the case of the states and governments of the world. How is it that men age-long have submitted to despotisms,—millions of peasants ground down under the heel of one licentious and irresponsible tyrant? Because the people have been ignorant: they have supposed that he was the representative of the gods, that he ruled by divine right; and they dared not, on peril of their souls, rebel. It is ignorance that has made despotism possible. How is it that men to-day are so badly governed all over the world? Even here in the most intelligent country, as we like to believe, in the world, we are badly governed, because the people are ignorant of the practical problems of statesmanship, because they do not know enough to solve them themselves, and they do not know enough to select men that are capable of solving them. It is ignorance that is at the bottom of all the governmental evils of the world to-day. Do you not believe that the masses of the men of America would infallibly select as their representative to Congress, and as the President to rule over them in the coming few years, the men that would solve these problems rightly, if they only knew who they were? What is at the bottom of the controversies of parties this way and that? Simply that neither side is able as yet to comprehend and solve the great questions at issue. In the religious world, it is the same. How was it with Philip II., who rejoiced over the massacre of St. Bartholomew, that one of the greatest and bloodiest crimes of history? Because he was so ignorant of the truth of God, so blinded by the Catholic prejudice of his age in favor of the ecclesiastical conception of God, that he, like Paul, verily thought he was doing God service. He thought he was doing God service to establish the Inquisition. The one thing that the world needs, in society, in government, in religion, and everywhere,—the one thing it needs is light. The selfishness of men will lead them to God, if there be no better motive, when they once discover the way and know that it is the way of peace and the path of pleasantness, as the old Bible declares it to be. Humanity has been like a ship lost in the storm and darkness of a fog at sea. She has wandered far from her course, she has been in straits and difficulties and dangers a thousand times; but both captain and crew have always desired to follow that path which would lead them to what they conceived to be the haven of rest, of happiness and of peace. But when the sun rises, or if only the fog lifts and lets the pilot catch sight of an eternal star, so that he can take his reckoning and find out his latitude and longitude, then all the power of the universe, cooperating with the earnest anxiety of officers and crew, shall lead the old ship on her course toward the harbor of righteousness and peace and joy."

THE GROWTH OF THE HEBREW RELIGION.

BY W. C. GANNETT.

Lesson 23.

THE STORY SUMMED UP.

Our story of the "Growth of the Hebrew Religion" is ended. Think the story[73] over in its three parts: (1) The band of wandering shepherds crossing the Euphrates, *their god the Sun-Power, the fiery blood-loving "El;"* their slavery in Egypt; their deliverer rising in the name of an unseen, unimaged "Jehovah," a god fierce and fiery still, but issuing as his commands a little code of moral laws; their conquest of a fatherland as that god's "chosen people;" their slow consolidation to a "nation" there, the sudden glory of their kingdom, and *the full adoption of their battle-god, Jehovah, as the national, but not yet as their only, god.*—(2) Then the *long struggle* between the people still hankering for idols and licentious rites,—between them and earnest Prophets proclaiming Jehovah as the One Supreme and Righteous, God of Nature and of Nations, yet as Israel's Father above all nations, whose wrath burned fierce against her long idolatries, and whose own true worship consisted not in offering bullocks at his altar, but in justice, mercy, righteousness of life; the successive bursts of Reformation, and the lapses back again to idols,—the kingdom all the while refining but declining; at last the sad Captivity in Babylon; and *the sifted remnant of the nation turned thereby into zealots for Jehovah as the One Only and All-Righteous God.*—(3) And then the new deliverance, and the glad return of a little band of these Puritans to their fatherland; the introduction now of an elaborate Constitution, new-made by priests but still called "the Law of Moses given by Jehovah;" its adoption by a Solemn League and Covenant; the organization of the Temple-service, and of the priesthood as a hierarchy; the rise of Scribes in place of Prophets to stamp the "Law" deep into the nation's life; that life, politically, the steady depression of a subject people, leaving their "election" to consist alone in their religion, in their being Jehovah's *Church*, and concentrating all their energy and pride on it; *the rapid two-fold growth of the religion* under such conditions,—*a deepening spirituality*, a deepening sense of God as Father and of true worship as the service of the heart, on the one hand,—the expansion of the "Law" into *a hardening formalism* and into *a new idolatry*,—that of a Holy Book,—upon the other hand; the gradual enrichment of the faith by Persian "other-world" ideas; the influence of Greek fashions; the persecution, the successful strike for freedom, and the new flame of Puritanic zeal thus waked; the rise of sects, and notably of Pharisees who made this piety an art and trade; then the hated Herod and the Roman's heavy heel, the writhing, and the yearning for a new Deliverer; and, meantime, here and there *among the common people the ripening of a natural piety towards Jehovah as the Father in Heaven*, the simple trust and goodness of many a Nathanael, Simeon and John, of many an Elizabeth and Mary. That nomad-horde, the "common people" who even in the Prophets' days still clung to Baal-rites and Molech-offerings, could at last produce, and not a few of them could welcome, one like Jesus.

From the worship of a fierce Sun-God with idols and human sacrifices up to a loyal loving trust in a Father in Heaven,[74] all-righteous and all-gracious,—that, then, is the good side of the growth. Its poorer side is that the "Chosen People" had learnt to worship this Father in a new idol-way, the way of an endless ritualism,—the spirit, truth and life in them quenched more and more by their dish-washing, Sabbath-keeping, Temple-going, Scripture-quoting formalities.

You know that the story has been told as a part of "Jesus' Childhood,"—in order to understand him better. To understand a flower, I said at the beginning, we have to know something of the plant before it flowers,—its root and stem and leaves; and the same way with a child, for a child, too, is being born centuries before its birthday. Well, now we know something of the root and stem and leaves of that religion of which Jesus was the flower. And do we not begin to understand two things,—

(1) How naturally the old Hebrew religion *could*[75] flower at last into a Jesus?

(2) How that religion, doomed by its Book-worship and its ceremonial, *must*[76] flower at last and begin again from the new seed, if it were to have any farther growth? Jesus scorned the dish-washing, broke the Sabbath, cleared the Temple, denied the Scripture outright, again and again cried "Woe!" against the godly Scribes and Pharisees,—and yet he said, and truly said, "I came not to destroy, but to *fulfil*."[77]

Read "The 'Law' our School-master to Bring us to Christ," Gal. ii. 11–16; iii. 23; iv. 11; v. 1.
"The Two Covenants," Heb. viii.
"The Kingdom of Heaven like a Seed," Mark iv. 26–32.

73. Story: For a *Jew's* summary (200 B. C) of his nation's religious history, read "Our Fathers that begat us," Ecclesiasticus xliv.-l. For an early Christian's summary of the same, written about 70 A. D., read Heb. xi. xii. 2.——**74. Father in Heaven:** Max Muller is fond of pointing ont that "there are few nations that do not apply to their god or gods the name of Father;" and that (*Dyaus* meaning "sky") the old Aryan *Dyu-patar*, the Sanscrit *Dyaus-pitar*, the Greek *Zeus-pater*, the Latin *Ju-piter*, the Teutonic *Tiu* and *All-Father*, are all the same "Heaven-Father," whose name we echo in our prayer. (See "Origin of Religion," p. 209; his "Science of Religion," p. 71, etc.) Paul in Acts xvii. 28-9 quotes the thought as Greek. See above, Part III., note 38.——**75. Could flower:** Even as, eight centuries before him, it had flowered into the elder Prophets who struggled so nobly against the idolatry of *their* day.

Jesus was of the old order of Hebrew Prophets, but born in a new age.——**76. Must flower:** Paul- still a Jew in his idea of special Covenants between God and man—in his Epistles to the Romans and the Galatians, and the author of the Epistle to the Hebrews, devote themselves to this very problem,—to explain how, there having been one Covenant between God and man, that needed now to be abolished and give place to a second. The old one is explained as the temporary school-master; the preparation for and symbol of the new; the shadow of the better thing to come in the fulness of time. The old "Law" and the new "spirit of life in Christ Jesus;" the old bondage and the new liberty; the limitation of the old Covenant to Jews, the inclusion of all nations in the new; the old priests and the new High Priest Forever; the old altar-sacrifices and the one sufficient Sacrifice upon the Cross,—this contrast is the constant under-current of Paul's thought. Our Bible is really divided into the "Old and New *Covenants*" (Contracts:) for the reason why it happens to be called "Old and New *Testaments*" instead, see B. f. L. ii. 268.——**77. Fulfil:** For flowering destroys, but only *to* fulfil and *by* fulfilling. Compare plant-life; the new seed is at once a death and a resurrection. And the "Growth of Christianity," sprung from the seed of the Jesus-blossom, could, of course, be written even as the "Growth of the Hebrew Religion" has been; and the story would be again a story of idolatries and rituals and of Prophets struggling against them, as well as of a deepening righteousness and trust. To call Jesus the best blossom on the stem of ancient Judaism seems to be but history; to call him the consummate flower of all humanity to be but idealization. Though born at the summit of his nation, he was born of it. The national peculiarities entered into him, and so into his word and work. The great truth to end our study with is that still the Prophets "come," and that his word holds good of all true Prophets,—"they come not to destroy but to fulfil:" and that thus, while the "Covenants" and the "religions" pass, and the very idea of "Covenant" fades away, *Religion ever "grows."*

A German correspondent of the *Index* writes: "The churches here in Germany do not believe in making religion attractive. The seats are hard wooden benches, the sermons long and tedious as a rule, and the whole interior is more barn-like than church-like. In fact, the Germans as a nation do not believe in the luxury of a fire in church. The warmth must be internal, in the believer. This requires a strong degree of religious fervor, when the thermometer is (—5 deg. F.) five below zero, Fahrenheit, as it has been during the past week (Dec. 1–7). The consequences are that a score or two tells the number in the church, while the skating-rink is crowded by hundreds. In fact, the Germans are not a church-going people. They think they have found something better to do. In the smaller cities, the parents take the children in summer, with lunch prepared for the day, and go into the woods. To accommodate this tendency of the people, there are isolated inns located here and there, where they rest, procure coffee and beer, and meet their friends, while their children romp about them in the woods, pick flowers, collect insects or stones, or study the habits of the birds. In the larger cities, the parks and gardens, the museums and art galleries, are all thrown open on Sunday. Such as require a fee on other days, are generally free on Sunday. This is to encourage the thousands, who must work very hard during the week, to go out into the air and woods, the parks and galleries. Those who have both time and money can go on week-days; but there are thousands in every city who work hard, have little money, and need recreation. The German government, recognizing this fact, not only opens these places of recreation free on Sunday, but often provides the best of music on the public squares. Besides this, the railroads (all managed by the government) reduce their fares one-half or more on excursion trains which run into the country. I spent the past summer in Berlin, and observed carefully the habits and customs of the people. I think it a small estimate to say that one hundred thousand men, women and children, too poor to spend the time on another day or pay the ordinary rates, were thus refreshed by the country every Sunday. I went often myself, and never saw any disturbance or boisterousness or drunkenness during the summer. The Germans always go at such times with their wives and children. Where in America men would go alone, Germans go as families. They live a certain home-life out of doors, in the free open air, of which we as Americans know little."

EASTER AND CHRISTIAN FUNDAMENTALS.

H. D. M.

The editor of *Scribner's Monthly*, recently, in offering some reflections appropriate to Easter, repeats, with considerable emphasis, the orthodox claim that the religion of Christ depends, for its value as well as its establishment, upon the alleged resurrection of its founder. The very existence of Christianity, it is argued, is proof positive that Jesus rose from the dead. Now, *Unity* very properly lays stress upon the promulgation of positive truths, and wastes but little energy in profitless disputation; and it is in no controversial spirit that these quotations are made. But when so able a periodical, as the one referred to, goes out of its way to advocate some of the more puerile features of the prevalent faith, even the "Extra Christian" feels strongly impelled to protest, in behalf of the great teacher whom he cannot but admire, though not finding adequate reason for being called by his name. Was, then, the Golden Rule a worthless bit of sentimentalism, until endorsed by the victory at the tomb? Was the Sermon on the Mount doomed to wait for the resurrection to demonstrate its validity? Would all the exalted teachings of Jesus have fallen to the ground without value or influence, had he not burst the bonds of death? We pay, indeed, a sorry compliment to the truth by supposing that its foundations lie no deeper than any such superficial facts of earthly existence. And if the resurrection was necessary to place the seal of divine approval upon Christianity, no less essential was the crucifixion, which made the subsequent victory possible. The writer remembers to have startled his parents in early childhood by inquiring whether the murderers of Jesus were not good men; and it is not yet easy to see why they may not be regarded as self-denying philanthropists, who by the perpetration of a heinous crime, opened to us the way of salvation. There seems to be needed a new gospel or a new interpretation of the old one that shall bring into fresh prominence the inherent value and power of eternal verities. The truth of God underlies and transcends all the accidents of time and place and personality. What matters it to us even whether Jesus ever lived? The pure teachings which we have been accustomed to associate with his name are our inalienable possession. "Who cares what the fact was," says Emerson, "when we have made a constellation of it to hang in heaven an immortal sign?"

MILWAUKEE, April, 1880.

ANNOUNCEMENTS.

WESTERN CONFERENCE RECEIPTS.

ST. LOUIS, 417 Pine St., April 2, 1880.

Editor of UNITY, 75 Madison St., Chicago:

DEAR SIR—Please announce the receipt of one hundred dollars from the Church of the Messiah, of St. Louis, per Rev. John Snyder, on account of annual contribution to the Western Unitarian Conference.

Yours truly, JOSEPH SHIPPEN, *Treasurer.*

TO SUBSCRIBERS OF THE

UNITARIAN ADVOCATE.

A Card.

Having changed my field of labor to the "West" by moving east, I have thought it best that the *Advocate* be merged in another paper, thereby securing a greater unity of effort and purpose in our work and a larger UNITY for our subscribers, instead of the *Advocate*. UNITY is a paper that you will like from the first and grow to like more and more. I expect to be an occasional contributor to its columns, and when my articles are absent you will find better ones instead of them. It is fully expected that when the year 1880, for which you have paid, expires, you will renew promptly by sending $1.50 to UNITY office. If you have not paid up your subscription to the *Advocate* for this year, please send it to me, at Kansas City, Mo., immediately. I am behind fully $200 on the *Advocate*, and need every dollar that is due me; and those who received the January, February and March numbers of the *Advocate* for 1880 ought to pay for the whole year—("terms: $1 a year, *in advance*")—and accept UNITY instead of the remaining numbers that I now cannot publish.

Sincerely yours, D. N. UTTER.

Advertisements.

Antioch College,

Yellow Springs, Green Co., Ohio, offers to both sexes thorough instruction, preparatory and collegiate, by an experienced faculty of five professors, in ancient and modern languages, mathematics, the natural and the moral sciences, and literature. Special attention will be given to fitting young men for Harvard or Yale in a three-years course. The College is situated in a quiet, beautiful and healthful village, is provided with all necessary buildings and apparatus, and has for its regular preacher a Unitarian minister, thus securing liberal religious services to all who desire to attend them. Total expenses for the year from $150 to $200. Address for catalogue or further information, S. C. DERBY, President.

Board and Instruction in a Private Family in Germany.

A few young ladies or children will be received into a private family residing at Weinheim, Baden, Germany. This quaint little town is healthily and charmingly situated on the Bergstrasse at the foot of the Odenwald range, and within a short ride of Heidelberg, Carlsruhe, Worms, Darmstadt, Frankfort, and other German cities. The house is just without the town walls, is large, surrounded by pleasant grounds, and commanding fine views of the Rhine plain and the mountains. The family are conversant with English. The German spoken in the house is Hanoverian. Instruction is given in the family and may be supplemented by the best masters from Heidelberg and other cities, who visit the town twice a week to give lessons in music, drawing, etc. The celebrated Bender Institute for boys is also located in Weinheim. Total expenses for board and tuition from $350 to $450 per annum, according to number of extra studies pursued. For particulars, address REV. C. W. WENDTE,

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BACK NUMBERS.

Nos. 1 and 2, Vol. V. of UNITY, are exhausted. New subscribers hereafter cannot be furnished with numbers earlier than April 1. Any of our subscribers willing to return to us the issue for March 1st and 15th will do us a favor.

UNITY SUNDAY-SCHOOL LESSONS.—With next issue we will begin a course of eight Lessons on "Channing and the Unitarian Movement," to be followed in the autumn by a similar series on "Theodore Parker and the Critical and Transcendental Movement." Simultaneously with their appearance in *Unity*, these lessons will be issued in lesson-slips, suitable for use in the school.

UNITY RECEIPTS.

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